/13 cont'd/
241 311 of Lin-kao-fan, Ta-fan, Chen-chih-yüan, and Tung-men, and the valley of Mt. Ta-chi of Ling-shui, they clear the land for cultivation 161 by burning. The population is much smaller than that of the Li." This statement should be considered as a record of the geographical distribution of the Miao before the three Li districts in the Nan-hai area were set up.)

162 175 144 There is another question worthy of discussion in the study of the Miao population. It is whether the present Miao have kept a pure blood line. In other words, have they mingled with elements of other groups? From the point of view of marriage, it seems possible that the Miao have maintained a pure blood line, since Miao custom has forbidden intermarriage with other groups; but, in fact, this is not wholly the case. According to my knowledge, Lu Tsun-ying, the headman of the Miao village of Ang-chi in Ta-chi in Pao-t'ing [597] district bought and adopted a Li child because he himself had reached old age without an heir. /14/ I was also told by Mr. Wang Fu-shou, who was the Miao headman in Pao-ch'a village, that in the very beginning there were only four Miao families—P'an, Shih, Li, and Teng. Only in a later period were other families added. He could not explain the reason. This statement, however, leads one to suppose that the other families were originally from other groups who later became Miao. With regard to Wang Fu-shou himself, some people told me that he was originally a Li who had later became a Miao. In short, it seems that there must have been some foreign elements mingled with the Miao people. This fact is indeed favorable for the growth of their population. But, on the other 162 hand, there were also some Miao people who became members of 175 other groups, proof of which is to be found in a statement in the 144 family register of the Lin family:

178 "Sheng-kuei of the east field lived in a t'ung of the Li people and became a Li; having arrived in the mountain village, Sheng-ho-wang (?) married a Miao."

162 Furthermore, Lu Tsun-ying personally told me that he had 144 some older and younger brothers /i.e. cousins/ of the same surname, 178 who lived in the neighborhood of Chia-chi market of Ch'iung-tung

/14 cont'd/
162
144
178
district. This tendency for the Miao to become Chinese or Li is indeed unfavorable for an increase in the Miao population.

192
862

English	Miao	English	Miao
Cardinal Numbers		Cardinal Numbers	
one	ă	twenty-one	nī sip jā
two	í	twenty-two	nī sip ngǔ
three	bo	twenty-three	ni sip tum
four	bā	thirty	tum sip
five	bă	forty	tā sip
six	kŭr	fifty	ngon sip
seven	njē	sixty	ngŭ sip
eight	z	seventy	kat sip
nine	dŏ	eighty	bid sip
ten	sip	ninety	shŭ sip
eleven	sip jā	one hundred	ă bā
twelve	sip ngǔ	two hundred	í bā
thirteen	sip tum	three hundred	tum bā
fourteen	sip tā	one thousand	á coon
fifteen	sip ngon	/16/ ten thousand	à tin
sixteen	sip ngŭ	one hundred thousand	à dū
seventeen	sip kat	a million	à bē
eighteen	sip bid		
nineteen	sip shŭ		
twenty	nī sip		

3: Moninger E-5 (no date) 1921 AE5 Miao AE5

291
531

round caps with symbols embroidered around the bottom, and sometimes with a few coloured beads on strings used as additional ornaments. The special goodluck charm seems to be worked only on the children's caps. The heathen Miao women wear large silver earrings, and at the weddings the bride wears a long silver chain attached to her two silver hairpins. Physically, the Miao are quite a different type from the Chinese. They are shorter, generally, and more lithe and agile. They are not especially slant-eyed, and their eyes are a lighter, softer brown, often sparkling with a merry twinkle as they talk. They are entirely monogamous, and the husband and wife eat together, work together, and have much more of a normal family life than is seen among the Chinese. The women go to work in the fields or the woods, carrying their babies strapped to their backs much as the Cantonese women carry their children, with an immense palmleaf stuck under the shoulder band, to keep the

301
144 ●
[595]
854
462

23: Graham G-S (ca. 1900-1920)1924 AO1 Thailand AO1
Miao AE 5

T 563

and as the long-prevailing southward and westward movement of the various clans of this people still continues, more communities are continually being established within the present Siamese border.

M 105

The Meao live in strongly-built houses with timber or mud walls and stone floors, generally perched on or near the crest of the highest available mountains. They use a rough bedstead, stools and tables, all of which are conspicuously absent from the houses of the Kaché. Their agriculture is carried on in forest clearings on the sides of the mountains on which they have their settlements, and they grow rice, maize, tobacco, hemp, vegetables of sorts and opium. They keep cattle, goats and a few ponies. The women are much occupied with weaving and embroidery, the results of their labour being often of artistic value. The Meao are monogamists and their marriages, which are usually preceded by a period of irregular co-habitation, are accompanied by elaborate ceremonies. Their religion is the usual spirit-worship, observed by means of sacrifice, by heavy eating and by the copious drinking of rough, strong spirit distilled from rice. They practise burial of the dead, and their custom of placing a white cock beside the corpse to do battle with the great lizard supposed to bar the passage of the soul to paradise may possibly denote some remote connection with the Chinbok tribes far away to the west, on the other side of Burma. The Meao say they once had a written character but have lost it. They now use the Chinese, in which a small proportion of their men are proficient. They also use the Chinese calendar. There appears no reason to warrant affiliation of the Maeo with the races of Môn-Annam stock, while language, customs and, to some extent, appearance, seem to hint at connection with the Tibeto-Burman races. They are therefore now included among the latter, though subsequent investigation may possibly prove such classification quite wrong.

M [177]
M [144]

142
301
302

39: Bernatzik--366 E-5 (1936-1937) 1947 A01 Thailand
/Between pp. 266 and 267/

Miao AES

[144]

Ill. 53. Meau man of Coarse Sinoid type. 26 years old.

Ill. 54. Side view of the man in Ill. 53.

38: Bernatzik--367 E-5 (1936-1937) 1947 AO1 Thailand
/Between pp. 266 and 267./
Mico AE5
142
291
301

Ill. 55. Meau shaman of Delicate Sinoid type about 52 years old.

Ill. 56. Side view of the man in Ill. 55.

AKha A04
Miao AE5

/443 cont./

A M 142 The beard growth, as Seidenfaden (1), too, confirms,

1. II, p. 153,

is generally slight. The whiskers are usually completely absent, and only a thin mustache and chin beard reminds one of the "Chinese beard." The beard growth of the Akha is even more faintly pronounced than among the Meau; the chin beard is completely absent among them.

A M 144 [128] Recapitulating, the following anthropological characteristics can be given for both the Akha and the Meau on the basis of the above, and to avoid any misunderstanding I shall use the generally well-known terminology of Von Eickstedt:

I was unable to discover among the Meau the Europoid racial traits advanced by other authors, especially those concerning the head hair. In any case, among the Meau of northern Thailand whom I investigated, it was a matter of pronounced Sinoid to Tungoid /Tungusic/ racial elements (Ill. 52-57).[2]

In contrast to this, however, a Europoid race, somewhat Orientaloid and sometimes almost reaching the Dinaroid /Dinaric/ type, prevails among the Akha, whereas the Delicate Sinoid /feinsinide/ type also occurs, to be sure, but is encountered more rarely than among the Meau (Ills. 1-6).[2] I could not find the pronounced Tungoid, Kachinoid, and Coarse Sinoid /grobsiniden/ types, which also occur among the Meau, among the Akha at all.

For the more northerly and easterly Meau groups, on the other hand, Von Eickstedt's (2) observations prove correct:

2. II, pp. 57, 58.

"The Europiform element is really remarkable among the Miao. It is superfluous to emphasize that mixtures, today or at all recent, are not involved. The type occurs much too frequently for that. Also of interest are the Tungoid traits, which, from the north, remind one of the true Mongols of the Gobi. In addition, there is the light skin which occasionally even conjures

[1 [See cat. 116, pp 365-368 - ANALYST]
[2 [" " " pp 11-14- "]

AKha A04
Miao AE5

/443 cont./

A M 144 up a light red under the crust on the cheeks of young girls. Such Europoid or Europiform elements also appear among the Lolo in Yunnan.

"The skin coloring of the people is often actually Europoid light. Under the /444/ armpit tones of 3, 7 and 10 (according to v. L. /von Luschan/) are very common, but the faces show 14-17, with a strong yellow tone that the table does not cover. The features of the Miao, however, are Sinoid, not at all Paleo-Mongoloid, and not even especially frequently Southern Sinoid. From the Central Sinoid type the range of variation goes to Tungoid flatness on the one hand and on the other hand to decidedly Europiform, narrow-faced, aquiline-nosed types."

This Europoid element is also reported for the closest relatives, according to Von Eickstedt -- direct ancestors would be better -- of the Meau, the Tjiang, still hardly investigated even today. Torrance, too, writes that the latter are definitely of a western and not Mongolian type."

M 144 174 It is noteworthy that Von Eickstedt (1) confirms from the

1. II, p. 59.

anthropological aspects the assertions of the Meau concerning the absence of any close relationship with the Man (Yau /Yao/): "A glance at the broad, more delicate, light-yellow faces of the Man again shows, as in Nieng Pu, that racially they represent a quite different mixture. They are far more Southern Sinoid than the Miao." With this Von Eickstedt unequivocally refutes M [114] Marabail's (2) assertion that the Meau, with all the differences

2. Page 131.

of the customs, are identical with the Yau /Yao/ (Man) in anthropological respects. Von Eickstedt (3) finally comes to

3. II, p. 53.

/444 cont./

144 the following general conclusion: "From an anthropological
174 standpoint, the homeland and the linguistic relationships lead to the assumption that here it is a matter of another, second part of the Central Sinoids -- a second part besides the Thai -- which, in the eastern mountains of Central China, poured over or pushed out the older Mon-Khmer Paleo-Mongolians similar to the way that this happened in the western part through the Central Sinoid Thai."

/445/ Chapter 28

Language

193 The language of the Meau is a monosyllabic tone language
114 with five different tones. The best expert on it, P. P. Savina (1),
197

1. II, p. 168.

writes concerning the language of the Meau that it is spoken with the nose as well as with the mouth and that it differs from all other languages. Marabail (2), too, stresses the independence

2. Page 131.

of the "dialect" of the Meau. Savina emphasizes its dissimilarity in relation to the languages of the Lolo, Chinese, Annamese, Tho, and Yau /Yao/. Seidenfaden (3), on the other hand, doubts

3. II, p. 198.

the dissimilarity of the languages of the Meau and Yau, just as the Census of Burma (4), in direct opposition to Savina.

4. Vol. XI, Part I, p. 200.

classifies the Meau language with the "Man Group," which

39: Bernatzik--721 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/V/ Appendix II

Explanatory Notes on the Illustrations

144 Ills. 52-108. Photographs of the Flowery and the White Meau, both from northern Thailand.

Ills. 52-57. Racial types of the Meau. In contrast to the Akha, as well as to the statements in the literature concerning the Meau in Tonkin and French Laos, the Europoid racial element is absent among the Meau of northern Thailand. The Mongoloid is clearly recognizable in all cases. Coarse to Delicate Sinoid elements stand out clearly.

142 Ill. 52. Twenty-four-year-old man of the White Meau. The Mongolian fold, the blue-black, shiny, straight hair, and the lack of ear lobes are characteristic. To be noted also are the solid silver neck-rings, the principal adornment of the men of this tribe. Between Nos. 2 and 3 on the skin-color table.

[301]

[144] Ill. 53. Twenty-six-year-old man of Coarse Sinoid type from the Meau village of Nam Fa in the source area of the Nam Wa, east of Ampah Bunyun. Besides the well-developed Mongolian fold, the nose, which is broad and flat, even at the root, and the broad, beardless lower jaw with strong musculature are characteristic. The zygomatic arches project only moderately.

Ill. 54. Side view of the man in Ill. 53. The pockmarked skin is light yellow (about No. 2 on the skin-color table), the ear lobe attached. The few beard hairs have been plucked. The hair style of the men is the same as among the Akha (cf. Ills. 3 and 35), though the hair is twisted into a loose knot and not, as usually among the latter, braided (cf. Ill. 13).

[302]

[144] Ill. 55. Shaman from Nam Fa, about 52 years old, of Delicate Sinoid type. Strikingly intelligent features. The nasal projection is narrow with a slightly convex curve.

39: Bernatzik--722 E-5 (1936-1937) 1947 A01 Thailand
Miao AE5

/V cont./

142
[144] Though the Mongolian fold is not pronounced, the Mongoloid affiliation is incontestable. The scantily developed beard hair is clearly visible here where no artificial interference has decreased it.

Ill. 56. Side view of the man in Ill. 55. The veins stand out clearly under the thin yellow skin (No. 2 on the skin-color table). The ear lobe is better developed than among the other types. Moreover, the blue-black hair is finer and less shiny (cf. Ill. 54).

Ill. 57. Chief wife of the chief of Nam Fa, about 35 years old. The faces of the women are generally wider and the zygomatic arches project more than among the men. The skin of the face is still lighter. The lower part of the auricle is pierced, and the heavy silver ear-pendant has enlarged it into a large lobe.

[304]
[301]

291 Ills. 58-61. Clothing and ornaments.

Ills. 58. The women's costume consists of a turban, a dark-blue jacket with a sailor collar, a wide, batiked, pleated skirt, a long, narrow, dark-blue apron with wide bands, and white, wound leggings which, in the working costume, are replaced by plain dark-blue rags of cloth. Silver ornaments adorn ears, neck, wrists, and fingers.

[301]

/VI/

291 Ill. 59. The thick, blue-black, shiny hair is twisted and tied
302 in a knot above the forehead (cf. Ill. 87). It serves as a support for the huge turban (cf. Ill. 60). If the fullness of the natural hair is insufficient for achieving the desired bulk of the hair knot, false strands of hair are put in.

291 Ill. 60. The huge turban of the women, depending on the wealth of the owner and the occasion on which it is worn, consists of two to six cloths. The ear and neck ornaments are of solid silver and are made by the Meau smiths themselves. (Cf. Ill. 82.)

301